

structed in the time of Ali Pacha, of Albania, whose territory we had now entered. The distance across the mountains is thereby shortened a number of miles. In descending we accomplished two full hours before we reached the bottom. It was an almost unbroken zigzag. Much of the way was built in nearly perpendicular grounds, and our absolute advancement onward in the whole descent, was but a few rods. The way was comparatively safe, for the path was rarely in any place less than two yards wide. At the bottom I cast my eye upward, and it seemed as if we had come from the clouds.

As we passed along, we saw, on every side, the remains of the enterprise of the old Pacha. The most remarkable, perhaps, is his carriage road. Fifty miles, or more, from Joannina, is this road constructed. It crosses high mountains, and deep ravines. The pavement is so firm and well laid, that remains of it will doubtless exist ages to come. As for the bridges, I see no reason why they may not remain perfect an indefinitely long period. The entire material is stone and cement; and the cement is of such consistency, that its susceptibility of penetration is little greater than that of the stone itself. Indeed, the entire structure appears more like a mass of conglomerate, than a construction of stone and lime. This highway at present, is of no use, and doubtless will remain so, until some change for the better be effected for Turkey. The fifty bridges of Joannina were destroyed when that city, seventeen years ago, was overthrown. The works of Ali Pacha, so far as they are destructible, are fast going to decay.

Ali Pacha, with all his extortion, falseness, ambition, cruelty, and blood-thirstiness, had two or three characteristics which should not be forgotten. In his day, industry, encouraged and protected, flourished throughout all Albania. Roads were every where constructed. Commerce was opened with all the nations of Europe, and every facility afforded for its successful prosecution. Agriculture had a liberal share of attention. Albania exported considerable from her soil to the adjacent States. Schools flourished, and at Joannina they were the very best in all these parts. An Albanian Greek unable to read, who lived in the time of Ali, we seldom meet with. It is said that the traveller, in all parts of Albania, in the time of this Pacha, was in little danger of robbery.

It is a striking peculiarity of the man, that, from motives of policy, or otherwise, the rights of conscience, in respect to religion, were invariably preserved. The Greek, Jew, and Mohammedan, all stood on the same footing. Himself was a Mussulman, his prime minister was a Greek, and his treasurer a Jew. Would that nations in Europe, renowned in the history of the world, and famous for enlightened views, might learn a lesson of right from this barbarian.

But the hoary head of him whose sword had reeked with the blood of so many innocent slain, was not permitted to come down to the grave in peace. After surrendering his town and citadel to the besieging army of the sultan, he was treacherously murdered, and his head carried in triumph to Constantinople, in the seventy eighth year of his age.

We did not come upon Ali Pacha's highway, until within a few hours' distance of Joannina. A more direct route was along a branch of the Arachthos. The river was not so high but that it allowed us to ford it with little difficulty. We crossed it thirty times during the day, and though we frequently got considerably wet, yet in no instance were we compelled to swim.

FREE-WILL BAPTIST MISSION IN INDIA.

We are permitted to copy the subjoined extracts from a letter just received by the Rev. Mr. Stow, from Mrs. Clementina P. Noyes, formerly of Portsmouth, N. H.—*Chr. Watchman*.

February 22, 1839. }
Saj Hat, 6 miles from Balasore. }

MY VERY DEAR MR. STOW.—Your very kind and welcome letter of August last, I received a few days since, and was rejoiced to hear that you were recovering from illness. Finding by experience that affliction is a blessed medicine, the more bitter the more beneficial, administered in token of tenderest love by our heavenly Physician, I am inclined to congratulate rather than console those who have been favored like myself. I rejoice with you also that God has been pleased so graciously to pour out his Spirit among you. O that this blessed work may continue till Christ shall reign in every house and in every heart.

Since I wrote you last I have returned to my beloved home in Balasore, and have been enabled, with renewed strength and health, to resume my pleasing work. You judge me correctly when you say I have never cast "a longing, lingering look at loved New Hampshire,"—no, never for a single moment since I left America, have I had the least wish to return—far from it—for when told by the doctors that I could not live in India—that I must return to America—then indeed I felt the bitterness of sorrow; death would have been far preferable to leaving my work.

But blessed be God, that trial was spared me. Mr. Noyes has been out the most of this cold season, with a native preacher. He has visited the Hill tribes, from 15 to 40 miles around Balasore, where the gospel has never before been known. He has met with a number of interesting enquirers, and had the happiness of baptizing one man who came from Sumphulphore a short time since. The Spirit of God is evidently at work among the natives—many are enquiring the way to be saved. But ah, you know not what this poor deluded people have to contend with, the loss of caste is to them dreadful! they lose their reputation, their property, their wives and children, and all that makes this life to them desirable. Indeed when we consider the variety of obstacles in their way, we feel that nothing but the power of God can lead them to forsake all for Christ.

Mr. Noyes is building an English and Oriza Chapel for worship. It will cost 300 rupees, about all of which has been subscribed by our good Christian friends in Balasore; but I must not forget to say that the heathen natives gave us 64 rupees towards it! Should not this shame covetous Christians in our own country? We

have a very pleasing society of European Christians here, who try to encourage us not only by words, but by liberally aiding with their money our plans for the benefit of the heathen—two of them gave 50 rupees each for our chapel. We have preaching in English and Oriza twice on the Sabbath, and also prayer meetings two evenings in the week. Our schools prosper very well—have just finished a house for our native boarding school. We have two houses for day schools well filled; but we are obliged to employ heathen masters, as no Christian teachers can be obtained. These teachers are required to attend our Oriza worship on the Sabbath with their children. We are now out in tents about 6 miles from Balasore, where we shall remain for a month longer,—when the heat will make us flee to our home. There are a number of large villages around us, and Mr. Noyes, with the native preacher, is constantly out mornings and evenings, preaching and distributing tracts.

I am sorry to say we have just heard of the death of our good brother, Rev. J. Penney, Baptist missionary in Calcutta. He died after a few hours illness of cholera on the 2d inst. This loss will be severely felt in Calcutta, where he has been a faithful laborer for 20 years, the last year chaplain at the Bethel. Thus in this country, especially, we know not when the Son of Man will come—how very important to be always ready.

We copy the following from the Canada Baptist Magazine. Chamberwell is a village near London, and Carnarvon is in North Wales:

REMARKABLE BAPTISMS.

CHAMBERWELL.

On Thursday Feb. 28, 1839, twelve persons were baptized in Denmark Place Chapel, Chamberwell, by the Rev. E. Steane, among whom were Mr. and Mrs. Westwood, of Ventnor, in the Isle of Wight, who were previously members of the Society of Friends, and the Rev. J. Wenger, late of the University of Berne.

Mr. Wenger is a native of Switzerland, and was educated with a view to the Christian ministry in the established Church of that country.—Having passed through the prescribed course, first of literary, and then of theological studies, he was about to receive ordination, but his mind had begun to entertain doubts both regarding a national Church and infant baptism. He applied himself to the serious consideration of these subjects, and the result was, a decided conviction that they are both unscriptural, opposed to the Christianity of the New Testament, and eminently perilous to the salvation of souls. He accordingly renounced his prospects, and his friends having turned their backs on him, he became a voluntary exile for conscience's sake, from the land of his kindred and his birth. Nearly five years he resided in Greece, principally at Athens, as tutor in a private family. In the course of the last summer, he visited England, and sought introductions to some of our ministers in London. The consequence has been, that he proposed himself to our Missionary Society, and is now an accepted missionary, and goes out now.

Previously to his coming to England, he had found no opportunity to be baptized; he therefore solicited Mr. Steane to baptize him. A tract now before us contains the substance of the address he delivered on that occasion; in which he avails himself of the opportunity to assign his principal reasons for seceding from the Established Church, and becoming a Baptist. At the request of Mr. Steane and other friends who heard it, he consented to its publication, and we understand that he has subsequently translated it into his native language, and sent it to Berne, to be published there. It is calm, manly full to the point, and calculated to do great good. We hope it will circulate in all directions. Five thousand copies have been printed; and, entertaining the conviction as we do, that infant baptism and Established Churches are the means of deluding men's souls to their destruction, we sincerely trust the demand for it will require many five thousands more. The title of the tract is "Established Churches and Infant Baptism. Substance of an address delivered at Denmark Place Chapel, Chamberwell, by Rev. J. Wenger, late of the University of Berne."

CARNARVON.

"We are informed that a young lady of Carnarvon, who is reputed to possess an extensive acquaintance with divine truth, was, at her own request, immersed on a profession of her faith in Christ, on the 10th of February last, in the parish Church of Carnarvon, by the Vicar. Application had been made by the Vicar previously on the subject, to the Bishop of Bangor, who directed him to comply with the lady's desire, remarking, it is said, that immersion was the only mode practised in the days of the apostles. Our correspondent observes that the administrator appeared to feel the importance of the work in which he was engaged, and to be actuated by the spirit of Christ, and adds, "may the worthy Vicar next time give us the pleasure to say, in the language of Scripture, 'and they went down both into the water.'"

ONE LORD, ONE FAITH, AND FOUR BAPTISMS.—A brother writing from a village in the mountains under date of 20th June, says:

"I must tell you about the Cumberland baptizing here the other day. They took six down to the water, baptized two, and I believe actually immersed one; the other three they plunged up to the neck. A young Old Presbyterian expressed himself greatly puzzled to know what kind of baptism this was. He said it was neither sprinkling, pouring, nor immersion. I have heard of almost Christians. I suppose these may be called almost Baptists."

What a revolting desecration of God's sacred ordinance.—*Ky. Banner and Pioneer*.

Some employments may be better than others; but there is no employment so bad as having none at all. The mind will contract rust, and an unfitted for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.—*Burnet*.

From the Primitive Communionist. HOURS AT PASSOVER AND PENTECOST.—A. D. 33.

In the days of the prophets and apostles, no clock gave a tongue to time, but every nation had its dial in the skies, and every man's watch was his shadow. Under such circumstances, the sun due south, and the shortest shadow, announced noon; and midnight was proclaimed by the starry heavens whenever a luminary, 180 degrees from the sun in right ascension, was on the meridian of the spectator. Nay, even a child knew the commencement of the first hour of the night, by a glance at the setting sun; and by a view of sunrise, he perceived the termination of the twelfth hour. Thus, though nature gave hours of various lengths, yet, whenever the sun set at six, "the third hour of the night," mentioned in Acts xiii. 23, began at eight, and ended at nine.

"Are there not twelve hours in the day?" said the Saviour; and the distribution of these hours may be learned from Matt. xx., where the laborers described in ver. 12, as having "worked one hour," are said, in ver. 9, to have been "hired at the eleventh hour." When, therefore, the twelve hours from sunrise to sunset, were equinoctial hours, like those shown by modern sundials, the third hour mentioned in Matt. xx. 3, was nine in the morning by the sun, and the ninth hour spoken of in ver. 5, was three in the afternoon, while the sixth hour, mentioned in the same verse, was noon, every day of the year.

When the sun causes a globular body, on an unruled lake, to project a shadow to the apparent hemisphere below, we behold, on a large scale, what the earliest sundials were in miniature; the daily course of the shadow in both instances, being precisely the sun's track reversed. Inasmuch too, as the shadow on the concave metal, or stone dial, described arcs, which were divided into twelve equal parts, at every season of the year, we see a second reason for temporary hours finding their way among the ancient nations. Hence recorded eclipses and occultations observed in different countries from 721 years before the Christian era, till after the days of the apostles, are at variance with our modern astronomical tables, if we reckon all the recorded hours sixty minutes each; but when we take such hours as twelfth parts of the time of the sun's presence or absence respectively, the observations at Babylon, Alexandria, Athens, Rome, &c. are in striking accordance with the wonderful discoveries of our own times.

The writings of Philo, Josephus, Phlegon, and of the four evangelists, serve conjointly to show, that our Lord was crucified on Friday, April the 3rd, in the year 33. On the morning of that day, at forty-six minutes and sixteen seconds after five, apparent time at Jerusalem, the sun's centre rose at that city; when, in the language of John xix. 14, it was "about the sixth hour" from the midnight, with which the Roman day of the Passover began.

At fifty-three minutes after eight was the third hour after sunrise, the hour at which, (according to Mark xv. 25,) the Saviour was nailed to the cross.

At twelve o'clock, or the sixth hour, of the day, hair," not for seven minutes and fifty-one seconds only, as in the greatest possible duration of a total eclipse, but for more than three hours, even till the ninth hour, at seven minutes after three, which ninth hour, is mentioned in connexion with the sixth, in Matt. xxvii. 45; Mark xv. 33; and Luke xxiii. 44.

That the three hours' darkness was not the effect of a solar eclipse, which always happens at the new moon, is further evident, by the moon being full at sixteen minutes after five. Nay, so far from the sun and moon being in contact, the sun set at fourteen minutes and thirteen seconds after six, and two minutes afterwards the moon rose eclipsed, two digits and fifty-five minutes, which decreasing eclipse ended at thirty-eight minutes after six, on the said Friday evening.

Sunday, April the 5th, was what is called in Lev. xxiii. 15, "the morrow after the Sabbath," and early on this Lord's day, the Saviour rose from the dead.

Sunday, May the 24th was what is called in Lev. xxiii. 16, "the morrow after the seventh Sabbath," and on this Lord's day was the ever memorable out-pouring of the Spirit.

The word Pentecost, means fiftieth, and Lord's day, April the 5th, being the first day of the series, the fiftieth day of that series was Lord's day, May the 24th, on which day the sun rose at three minutes and fifty seconds after five in the morning, and set in the evening at fifty-six minutes and thirty-one seconds after six, apparent time at Jerusalem.

Thus, the THIRD HOUR of the day, began at twenty-three minutes after seven in the morning, and terminated at thirty-two minutes after eight, the latest point of time to which Peter could refer, when he said, "These are not drunken, as ye suppose, seeing it is but the THIRD HOUR of the day" (Acts ii. 15.)

"The true anniversary of this day is the day on which the sun enters Gemini, he having entered the sign twenty-one minutes after sunrise at Jerusalem, on the memorable day of Pentecost."

The Rev. M. Melville, has recently published a volume of sermons in England, from which is copied the following picture and explanation of the ladder seen by Jacob at Bethel:

But now we address you, in conclusion, as beings confined for a while to a narrow, inconsiderable scene, but whose home is far away in those regions of light where Deity is specially manifested, and where the angel and archangel have their abode. We point you to the everlasting hills, whose glorious and gold-lit summits come out to the eye of faith from the mighty expanse, and we tell you that those hills must be climbed. We point you to "a city which hath foundations," the "Jerusalem which is above;" we show you its stupendous walls stretching interminably upward; and we tell you that these walls must be scaled. And you are staggered at the greatness of the demand. How can we ascend hills which are not passed on this earth; how surmount walls, of which no eye can take the altitude?—We lead you with us to Bethel, and bid you behold that on which the patriarch gazed. There is a ladder set upon the ground, but its top reaches to the summit of the mountain, and to the gate of the city. Are you willing to go up—to leave

the prison, and to seek the palace? Then, in the name of the living God, we bid you plant the foot on the first step of the ladder; forsake evil courses; break away from evil habits; and take part with the disciples of Christ. Christ casteth out none who come unto Him; and he who strives to turn from his iniquities at the call of his Saviour, is beginning to lay hold on that propitiation, through the grasping of which in its several parts he will be gradually raised to the blessedness of immortality. Are you afraid of trusting yourself to this ladder? Thousands, in every age, have gone up by it to glory; and not a solitary individual has found it give way beneath him, however immense the burden of his sins.—And why afraid? The ladder is He who is "able to save to the uttermost" all who would go unto God through Him; and the angels are ascending and descending upon it, for they have charge over the righteous to keep them in all their ways; and the Almighty himself looks down on those who are climbing painfully upwards that He may send them succor, when the hand is relaxing and the foot failing. I can answer for it, that every one of you, if he will, may mount by this ladder, seeing that Christ took human nature, and thus united earth and heaven, as the substitute of all. I can answer for it, that none who strive to mount by this ladder shall fail of everlasting life; for those who believe on Christ can never perish, neither shall any pluck them out of His hand. The canopy of the sky seemed lined with the "cloud of witnesses." Those who have gone before are bidding us climb, through one Mediator, to their lofty abode. We come, we come. Your call shall be obeyed. Your voices animate us, as they steal down in solemn and beautiful cadence. And God helping, there shall not be one of us, who does not seek salvation through the blood and righteousness of Jesus; not one who shall not share with you the throne and the diadem.

DR. JOHNSON A BAPTIST.

Boswell, in his "Life of Johnson," relates that that distinguished philosopher and moralist, in arguing one day on some peculiar tenets of the Church of Rome, said in defence of their practice of giving the bread only to the laity in the sacrament: "They may think, that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience: and 'I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism.'" This admission, made apparently with perfect simplicity and sincerity, yielding the point that sprinkling is a substitute in the room of the ancient baptism, is entitled to consideration, if we consider the source from whence it came, and the circumstances of the question. The whole matter, it is well known, turns on the interpretation to be given to a single Greek verb. On this subject, then, this "giant of literature," who could converse in Greek, who amused himself during his sleepless nights by translating Greek epigrams into Latin verse, and who never "exerted such steady application as he did in the study of Greek," is no mean authority. Let it also be remembered that the great moralist was a violent High Churchman, and a stout champion for the establishment which uses sprinkling for baptism. We record this testimony with none but cordial feelings towards our brethren who hold different opinions from our own on this much disputed subject, and in the words of a speaker at the late anniversary, we had "rather hear of one conversion from sin to holiness, than of ten from another evangelical sect to the Baptist," yet we cannot but think it no slight testimony to the truth of our sentiments, that most of those best qualified to judge, in the ranks of our opponents, frankly admit their correctness.—*Chr. Watchman*.

IT'S AN INFIRMITY.

This is a very comfortable word as some people use it. In its original import it has nothing to do with moral delinquency; it implies nothing sinful, as one's limb is infirm, or one's health is infirm, &c. And for the very reason that the word has a very innocent import originally, it becomes the more valuable and comforting to those in straits for such a word. To apply an innocent name to a sinful thing, is an easy and ready way to do away the mind's abhorrence of that sinful thing. It is a sure way to blind the mind to what may be in fact an odious sin. Such an appellation casts wrong doing into the same ranks with natural and innocent, mental or bodily defects, and lulls the conscience to sleep concerning guilt.

Here is one in a blaze of anger at some supposed or real injury. Like a spark to powder, some trifle has blown him up. Any rebuke that a still unseared conscience, or a Christian friend might administer, is robbed of its power by the exclamation, "That is my infirmity!"

Another greives every penny that comes in his way, like a hungry vulture. Covetousness has made his entire soul burning hot with the love of gain. But all rebukes are lost in the comforting consideration, "That is my infirmity!"

Another is imperious and lordly. His dwelling rings with the language of stern commands. And elsewhere than in his own house are to be found frequent specimens of his power to bear down, and press his own subjects to their ultimatum, as though to his absolute sway all must yield. But it is "his infirmity."

There are some that cannot be long in any company without laying somebody's character on the table, and cutting it up with such edge tools as they have about them. They forget that they in their own persons furnish some other dissection with valuable subjects. The exhilaration they find in their work, blinds them, however, to such a fact. They must indulge their humor. And you must let it pass, for it is "their infirmity."

We find we have started so much game, as to make the chase of it all impossible. Almost all kinds of sins, especially those less openly odious, find an apology in the soothing, deceitful supposition, they are "infirmities."

Reader, when you make this use of the above named word in relation to some of your acts of wrong doing, let the following picture arrest your attention. In a fit of peevishness a man gives another an abusive epithet. He seeks a shelter from rebuke for it in the phrase, "It is my infirmity." Then it is a very common thing for men

have their infirmities always about them. And then it is a very sad affair, for infirmities of the temper, tongue, &c., are not usually the much-rooms of a day. So that the defence set up, is but a piece of information more deeply than ever criminalizing the accused. He has been doing just such things for years, forty possibly; of course has been repeating similar acts in almost numberless instances. Therefore a man publishes his own shame, when he makes the plea that a particular sin is his infirmity. He is like the thief, who, in extenuation of his crime, should inform the court that his present pilfering was only one act of a thousand; indeed, it was one of the most common things in the world for him to lay his hand on other people's property and make it his own.—*Boston Recorder*.

COMMUNICATIONS.

For the Christian Secretary.

CONFORMITY TO THE WORLD.—NO. 4.
The love of money seems to be an inherent principle in the human heart; an affection greatly strengthened, probably, by the precepts and practices of the world, which exert a powerful influence, especially over the young. And inasmuch as Christians are sanctified but in part, this principle is not eradicated; consequently they are in great danger of conforming to the world in their schemes for amassing wealth. I need not say that the desire to be rich, sometimes manifested by professors of religion, is contrary to the letter and spirit of the gospel, as well as to the example of Christ and the apostles, and that it borders upon that idolatry which Paul censures in Col. iii. 5. It is obvious, also, that the influence of such individuals is highly prejudicial to the interests of Christ's church, and a grievous hindrance to the progress of truth. But if the disposition itself is censurable, the means often employed to gratify it, are still more so. It is to be expected that the men of the world, who regard riches as the chief good, will resort to every means in their power to accumulate them. Nor will they in general have any scruples about the moral influence of those means. It would be well if professors of religion were more scrupulous. It is in the expedients adopted to "make money" that Christians are in great danger of conforming to the world. For instance, the professed disciples of Christ have been, and still are, to some extent, engaged in the manufacture and sale of ardent spirits. The influence of this traffic is decidedly bad. Its effects upon society are only evil. It is a most prolific source of human misery. Consequently there can be no motive to continue it, but the love of gain. And every apology that can be adduced in defence of this traffic, may be traced to some other principle than a sincere desire to glorify God, and benefit men. But some professors of religion who would not be found personally engaged in such a business, will (for money) furnish others with facilities for prosecuting it. One, perhaps, is the owner of an unoccupied store. A dram seller offers him a liberal rent—he wants the cash—can't afford to have his tenements stand empty—wishes people would leave off drinking ardent spirits—but, he supplies the demand. He does just as a man of the world would. Another has grain to sell, or he has more cider than he can use in his family. The distiller gives the highest price, and the contract is soon made. He furnishes him with the material to make poison for his neighbors, (does he pay for them?) and thus indirectly increases the wretchedness and misery of his fellow men. And he does this, for what? a few dollars and cents! How like a mere worldling!

But again. Perhaps there never was a time when the spirit of speculation was more generally diffused than at the present. A strong desire to become suddenly rich, seems to possess the minds of multitudes. Hence any traffic, scheme, or occupation, which promises to be uncommonly lucrative, and may be prosecuted without much actual labor, is eagerly engaged in. And it is prosecuted, not on account of any present or ultimate good to community, but solely for the immediate profit. Now there can be no question that the spirit of speculation is a worldly spirit, and demoralizing in its influence. Its tendency is to secularize the mind, and foster the love of the world. It hardens the heart—paralyzes the sensibilities of the soul—and generates a stupid indifference to all serious things. Now Christians are in danger of becoming infected with this spirit, for it is fearfully contagious. Indeed, it cannot be denied that some, tempted by the alluring bait, [money] have already adopted the schemes of the world, and are deeply engaged in its speculations. They may not admit that they are desirous of becoming rich; but they are anxious to pay their debts; or they want the means to support their minister more liberally, or something of the kind, and so they just put in for a share in the golden harvest, before it shall all be gathered. But let me kindly ask that brother who has vested considerable capital in some doubtful enterprise, if the consequent care and anxiety, does not sometimes abate the fervor of his devotions? And, dear brother, is not speculation, after all, a little too much like lottery business?

But a word to those who are invested with the sacred office, for there is danger that this fell spirit may o'erleap the walls of the sacred enclosure, and lead captive the ambassador of Christ. The battlements of the consecrated desk afford no certain shield from his attacks. Not only is there danger, but it is not true that some have already begun to "come down" from the "great work," and are furnishing examples for worldly men to persevere in accumulating treasures here on earth. Some of the missionaries at the West, a few years since, engaged in speculation, in order to sustain themselves, while preaching to the poor and destitute. But what was the result. A suspicion was created at once, that they were designing men, come to amass fortunes, and their moral influence was gone. And can ministers of the gospel here, engage in popular schemes for increasing their wealth with more favorable results? Will it not greatly impair their usefulness, and lower down the character of the ministry in the eyes of the world? Finally, my brethren, let us all, whether ministers or laymen, remember the apostle's exhortation, and endeavor to "shun the very appearance of evil." S. B.

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 9, 1839.

CONVENTION MINUTES.—The Proceedings of the last session of the Connecticut Baptist Convention are now printed and ready for delivery at this office. The churches are requested to send for them as soon as convenient. Quite a number of last year's Minutes are yet on hand, which have never been called for. It is of little use to print the proceedings unless they can be distributed.

"INFIRMITIES."

The article in another column, headed "It's an Infirmary," opens a wide field for reflection. As the writer well remarks, he has "started more game than it is possible to keep chase of," in one article at least. Who is there that has not these "infirmitates," which form such ready excuses and extenuations for what are often termed venial sins? The subject reminds us of a fond mother of whom we have heard, whose boy had contracted the very "infirmitas" habit of pilfering, whenever a convenient opportunity presented itself; and when finally detected in the act of indulging this propensity, the mother very innocently remarked, "Dear me! poor thing—it's his way, and I don't know what to do about it." The consequence was, that the boy went on in "his way,"—but the plea that stealing was his way, did not in the end protect him from the penalty due to his crimes under the violated laws of his country; and so all who expect to escape the reward of transgression, by pleading "infirmitas," will most surely find themselves mistaken. If Christians really consider themselves beset with any of these "infirmitates," they should remember that these are the very dangers which it is their duty especially to guard against—the very points which it becomes them most carefully to fortify. The following extract from the writings of Fuller, is quite applicable to this subject:—

"An enemy, before he besiegeth a city, surroundeth it at a distance, to see where the wall is weakest, beat to be battered; lowest, easier to be scaled; ditch narrowest, to be bridged; shallowest, to be waded over; what place is not regularly fortified where he may approach with the least danger, and assault with the most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most successfully lay his temptations; as whether our understandings are easier corrupted with error, or our fancies with levity, or our wills with forwardness, or our affections with excess."

FAIRFIELD CO. BAPTIST ASSOCIATION.

By a notice in another column, it will be seen that the second session of this Association is to be held with the Baptist church in Stamford, on the 27th inst. This young and flourishing body was organized last fall; and as the history of the churches composing it may be interesting to our readers, we cheerfully comply with a request that it may be published in the Secretary. It consists of the following churches:—Stratfield, 1st and 2d Stamford, 1st and 2d Danbury, Newtown, Weston, Reading, Norwalk, and Bridgeport.

The Baptist Church in Stratfield was constituted October, 1751. Its members were gathered chiefly by the instrumentality of brother Joshua Morse, of New London. The first pastor, brother John Sherwood, was ordained December, 1757. The Church received but few additions until 1780, when thirteen were added. Since that time, there was a gradual increase. During three revivals, which occurred in 1792, 1813, and 1822, it received large accessions. Its number, however, has been diminishing from various causes. In 1831, sixty-seven of its members were dismissed to unite in the formation of the Weston Church, and in 1837, nineteen to join in constituting the church in Bridgeport. They have enjoyed the labors of Messrs. John Sherwood, Coles, Seth Higley, Stephen Rice, A. Morse, Daniel Wildman, Mattie Bolles, Asa Bronson, Eliza Cushman, J. H. Linsley, and of their present pastor, brother E. E. Chase. Their present number is 42. Their meeting house was completed in 1829.

The Baptist Church in Stamford was constituted Nov. 6th, 1773. The members, 21 in number, were dismissed from the First (then the only Baptist church in New York City). They had previously existed as a branch of that body. In October, 1781, they were admitted into the Philadelphia Association. In October, 1783, brother Elihu Holmes took the pastoral care over them. In October, 1794, brother Ebenezer Ferris became their pastor. In December, of the same year, twenty-five of their number were dismissed to unite in constituting the church in Salem, N. Y.; in March, 1797, 17, to constitute a church in Bedford, N. Y.; in October, 1798, 32, to constitute a church in Yorktown, N. Y.; in October, 1799, 34, to constitute a church in Sing Sing, N. Y.; in June, 1791, the church joined the Warwick Association. Brother Greenleaf S. Webb was ordained to the work of the ministry in July, 1816, and became co-pastor with brother Ferris. In December, 1822, brother John Ellis took the pastoral care of the church. Their present pastor, brother Wm. Biddle, took charge of them September 2d, 1837. They have received 313 by baptism, 40 by letter, and several on a profession of faith. They have licensed 5 brethren to preach the gospel, viz: Robert Morris, Ebenezer Ferris, Greenleaf S. Webb, Frederick Smith, and Henry Little. Present number, 131.

The First Baptist Church in Danbury was constituted Nov. 18th, 1735, with 13 members, 7 males, and 6 females. There were formerly two branches connected with this church, one in New Milford, (from which probably the present New Milford Church sprang), the other in Fredericksburg, N. Y., from which the present Patterson Church sprang. In 1790, the church had about 120 members. From 1815 to 1830, its average number was from 50 to 60; but after this period, a division ensued, which threatened the destruction of the church. In July, 1837, there were only 22 members, 5 males and 17 females. Their present pastor was ordained with them November 15th, 1837. Since that time, there have been added 26. Their prospects are now very encouraging. Whole number, 43.

They have licensed 3 to preach the gospel; brother Noah Sherwood, now in the western part of N. Y., brother Nathan Benedict, now in the N. E. part of Conn., and brother John Mitchell, now in Michigan. They have had 5 pastors: brother Ferris, ordained 1788, brother Norton, ordained May, 1789, brother Wadsworth, ordained February, 1791, brother Bulkley, ordained May, 1800, and their present pastor, brother Lucius A. Water.

The Second Church, Danbury.—A church was constituted in the town of Reading, in February, 1784. The name was changed from Reading to Ridgefield and Danbury Church. A separation occurred in April, 1790, when the 2d Baptist Church was constituted in Danbury. Their first meeting-house was built in 1793, in Miry Brook. In 1798, they had 63 members; in 1804, 22; in 1817, 78. Since then, the number has never been less than 50. Since October last, they have added by baptism 61. Their present number is 177.

They have had 7 pastors, viz: Bennett Pepper, Oliver Tuttle, George Benedict, Thomas Lascombe, Robert Turnbull, Orson Spencer, and their present pastor, J. G. Collom. Several ministers have arisen among them, viz: Geo. Benedict, N. Y. City, Silas Ambler, Norfolk, Conn., Asa Bronson, Fall River, and John Jennings, Grafton, Mass.

In 1831, they entered their present house of worship, which is 40 by 50 feet. They say, "from the time they laid the foundation of our meeting-house, and enlisted in the missionary cause, we date our greatest prosperity." They have one Sabbath School kept during the whole year, consisting of 166 scholars, 20 teachers; Superintendent, brother William Montgomery. Connected with the school are 5 Bible Classes. They have two or three schools in adjacent neighborhoods. The library contains 486 volumes. They have a Bible Tract, and Female Missionary Societies. They take a collection on the first Sabbath evening in each month, for Foreign Missions.

The Baptist Church in Newtown was constituted in 1794, composed of 9 members. In May, 1795, one of their number, J. Sherman, was ordained pastor. He continued with them until his death, May 7th, 1827. During his ministry, 93 were added to the church; 45 were dismissed or died. Bro. David Bennett, a member, was ordained pastor, 1824. In May, 1828, Nathan D. Benedict was ordained, and continued with them until 1832. During his ministry, 44 were added to the church. Bro. Daniel Wildman labored with them eight months. Bro. Matthew Batchelder, a licentiate from Stratfield, was ordained April, 1834, and remained one year. They were then destitute of preaching until Bro. Jacob Sloper became their pastor. They are now supplied by Bro. Edward Ambler, a licentiate from the 2d church in Danbury. Their present number is 59. They have had two branches, one in Waterbury, the other in Oxford.

The Second Baptist Church in Stamford was constituted in 1773. It flourished for a season, until difficulties arising, the church with a few exceptions, removed with their pastor to Stamford village. In 1804, a number being converted through the instrumentality of brother Finch and others, a second Baptist church was again formed in September. In 1808, brother Hoyt became their pastor. Under his ministry they prospered until he left. They then declined, and almost lost their visibility. Under the labors of brother Knowlton, they were again revived, and many souls added to them. In 1832, brother Sherwood became their pastor. Shortly after, through the influence of false teachers, who came in among them, they fell into contention. Several of the members were excluded. Difficulties soon arose with the society about their meeting house. The church were denied the use of it in 1837. Some of the brethren and sisters being discouraged, took letters of dismission. In the commencement of 1838, they decided to dissolve. But God interposed. He sent among them their present pastor, John Waterbury. They were encouraged. Some have been converted, some are anxious. They now occupy their meeting house. As a church, they compose a Missionary and Bible Society. Their present number is 30.

The Baptist Church in Weston, Ct., was constituted April 13th, 1831. The members, 67 in number, were dismissed from the Stratfield church. Their first pastor, brother Nathan Wildman, commenced his labors April, 1832. He was succeeded by brother William Denison, their present pastor, in 1835. There have been added to the church by baptism 140; by letters 46, excluded 3, dismissed 24, died 14; present number 212. They have been much blessed during the past year. They are forward in every good cause. They have two meeting houses. A branch of this church has been constituted during the past year in Huntington, consisting of 50 members. They are favored with the labors of brother Alva Gregory. They are taking measures to build a meeting house.

The Baptist Church in Reading was constituted January 28th, 1833, composed of 5 males, and 15 females, dismissed from the church in Ridgefield. Their meeting house was finished in November, 1833. From their organization, they had but little preaching, and few additions. Their present pastor, brother William Bowen, was settled with them in 1837. Since then, 23 have been added by baptism, and 8 by letter, so that the church within the last 10 months, has been more than doubled. Their present number is 53. The monthly concert of prayer for Foreign Missions, is held on Lord's day evening, and a collection taken for the same. They have a Sabbath School and Bible Class. The Sabbath School was organized in August, 1837. Most of the members belonged to the Wilton church, which had become extinct. They were 15 in number. They have since received by baptism 15, by letter 24, dismissed 3,—present number 51. From their organization until April, they enjoyed the alternate labors of brother Wm. Bowen, in connection with the church in Reading. Brother William H. Card has since labored with them as their pastor. They have been much refreshed. They have a Sabbath School of 60 scholars, and 12 teachers, with a library of 70 volumes. They own no meeting house. They rent the town house for \$50 a year. They are engaged in promoting benevolent objects.

Measures preparatory to the organization of a Baptist Church in Bridgeport, were taken in 1835. The Rev. J. H. Linsley having ascertained that the Episcopal house of worship, located in one of the most eligible situations in the city of Bridgeport, could be bought at a reasonable price, opened a subscription for that object. Such was his success, that nearly three thousand dollars were soon put at his disposal. He has already adopted the plan recommended for this purpose by this Association, so that it is probable the remainder will be paid at the expiration of a year. Those who composed the Society which was formed at the same time, consisting of only five members, took the best and only method to succeed. They resolved first to obtain a pastor. They fixed on brother Linsley, but he, being afflicted with the bronchitis, relinquished all hope of again preaching. By his advice, several attempts were made to secure a pastor, but in vain, until July, when they received a visit from their present pastor, J. W. Eaton, from Boston, then laboring in Brooklyn, L. I. From that time they were regularly supplied with preaching. Measures were immediately taken to gather a church. It was constituted Sept. 20th, 1837. It was composed of 39 members, 19 from Stratfield, 3 from Weston, 5 from 2d Danbury, and 12 from churches in different parts of the country. They enjoy great prosperity. Forty-two have been baptized. Twelve have been received by letter, two dismissed, one excluded, one died,—present number, 89. They have a Sabbath School, Superintendent, Br. A. M. Gregory—number of scholars, 80—of teachers, 10—of volumes in the Library, 140. The Sabbath School Treasury is taken and read with deep interest.

BAPTISTS IN GREAT BRITAIN.—By the report made at the twenty-seventh anniversary of the English Baptist Union, held in May last, it appears that there are upwards of 1,500 Baptist churches in Great Britain; 935 of these are united in 37 associations. In 804 of these churches, 5,400 persons have been baptized during the year past. During the same period, 25 new churches had been formed.

TRACTS.—The last number of the Philadelphia Baptist Record, (the organ of the Baptist General Tract Society,) says, "It has gratified us not a little to receive much larger and more frequent demands for our Tracts during the last two months, than have ever been presented before, especially at this season of the year. It shows that our friends are in earnest waking up to the importance of giving adequate circulation to our publications."

ORDINATION.—Brother Increase Jones was ordained to the work of the ministry, at Pittsford, Vt., on the 25th ult. Sermon by Br. D. Hascall, of Rutland.

SCRIPTURES IN SCHOOLS.—Powerful and influential meetings are being held all over England and Scotland, for the purpose of making the Bible the text book in all great and public schools.

FIRE.

Last Sunday morning, about half past two o'clock, the large building, No. 26 State street, between the Hartford Bank and the Exchange Bank, was discovered to be on fire in the rear of the upper story, and burning very fiercely; but by the prompt and well directed efforts of our firemen, it was arrested, after destroying the roof and a portion of the fourth story of the building. There were three printing offices in the building, the Patriot & Democrat, the Observer, and the Congregationalist, besides the copper plate printing establishment, of Case & Skinner. The latter was entirely destroyed, together with all the materials, maps, &c., and a quantity of water-levels, partly finished. Loss about \$2,000—no insurance.—The Observer Office, on the same floor was also partially destroyed; the presses, and stereotype plates injured. Most of the stands, cases, and type, were destroyed, and heaps of "pi" accumulated—the whole loss, however, will not be very heavy. The Congregationalist office in the third story was not injured by fire, but was somewhat moistened with water—the same may be said of the other offices, in this story, occupied by Gov. Ellsworth, Messrs. Dixon, Pettibone, Mitchell and Riddell. We believe the Governor saved all his books, some in a wet condition, however. The other occupants, on this floor, we believe, removed all their books and papers.

The Patriot and Democrat office was uninjured except some damage in removing materials, with an occasional lot of "pi," and a thorough drenching by water. The basement occupied by Cutler & Pettibone, and Col. Roberts, was also uninjured—some of the goods were damaged in the removal. Reed & Barber's loss in sheets of the new quarto Bible was considerable—no insurance. The building belonged to Walter Mitchell and Geo. Beach, Esqrs. and is probably damaged about \$2,000—fully insured.—*Courier.*

ANOTHER FIRE.—On Tuesday night about 12 o'clock, the new joiner shop of Mr. Timothy Sheldon, in North Main street, a few rods north of the store of Roderick Terry, Esq. was discovered to be on fire, which, together with all its contents, tools, lumber, &c. was entirely destroyed. Loss nearly \$1,000—no insurance. The fire was undoubtedly the work of an incendiary, having been apparently communicated to the outside of the building. An attempt was made the same night, to set on fire the shop of Mr. Lot Sheldon, on the Albany turnpike. The attempt was probably made after the first building was consumed. A handful of burnt shavings and straw, with a loco-foco match, was found under the corner of the shop.—*Courier.*

THE TORNADO which swept over 17 miles of the highly cultivated country near New Haven, last week, entirely demolished a church, five dwelling houses, (scattering their contents to the winds,) a large number of barns and out houses, and forest, fruit, ornamental trees, and fences innumerable. It was as singular as fortunate that no lives were lost, though several persons were severely injured, and others escaped by miracle.

RECENT INTELLIGENCE.

ASAM.—Khamti attack on Sadya.—By the "Friend of India" of February 21, we learn that the military station at Sadya, Asam, was attacked on the morning of the 28th of January, by a party of the 600 men. The attack was almost simultaneous on all parts of the station; and was commenced by setting fire to the rear of the lines, gun-shed, and Capt. Hannay's bungalow, the assailants spearing and cutting down every individual they met with. In consequence of the suddenness of the attack, the loss of life was very great. The number of killed and wounded, belonging chiefly to the military force, was about 75, besides those in the bazaar and the vicinity. Twenty-four of the enemy were killed, besides several who were killed in an attack subsequently made by a party of the Company's force on the Sadya village. A greater number were wounded, but carried away. Several other Khamti villages were destroyed on the same and the following day, without opposition. The origin of the attack is not explained. The chiefs were in the habit of visiting the officers at the station, and appeared to be perfectly friendly. No mention is made of the missionaries, and it may be presumed they escaped unharmful. Our last direct advices from the mission are of Nov. 14.

Baptist Missionary Magazine.

FIENDISH MURDER.—Wesley has heard of a murder of greater atrocity than one recently perpetrated in Scott county, Ky., on the person of Mrs. Elizabeth Risk, by a negro woman, her servant.—The circumstances are thus detailed by the Georgetown Banner of the 19th ult.

The negro woman had been ordered by Mrs. R. from her work in the corn field, and told to make a fire. The fire was got ready, to which was added an unusual quantity of dry brush, the blaze from which Mrs. R. was endeavoring to extinguish, when she was thrown headlong into the fire by her servant woman, from which awful dilemma she soon extricated herself, but unfortunately, in her retreat, she came again in contact with her negro, by whom she was levelled to the ground by an axe, which penetrated her skull to the brain; notwithstanding, Mrs. R. rose again to her feet, and was again knocked down, and the negro having procured a sharp pointed knife, endeavored to cut Mrs. R.'s throat, but missed her aim, the knife having been plunged into Mrs. R.'s mouth, severing her tongue in two. The negro, full bent on executing her hellish design, continued to use the knife on Mrs. R.'s body, who continued to lay motionless on the floor, and was supposed by the woman to be dead—who ran with all possible speed to the field, and informed Mrs. R.'s husband, that her mistress had fallen into the fire, and burnt herself to death. Mrs. R. so far recovered as to relate the circumstances to her husband and others, to all which the negro afterwards made acknowledgment. She has been tried before an examining court, and sentenced to await her final trial at our September circuit.

MURDER.—A man had his head split open by a cleaver at the corner of Elm and Anthony streets, New York, by a barkeeper named John Prigg, a German. The man had tendered a \$10 note in payment for a glass of liquor, and for grumbling at the change given him, was thus brutally murdered.—Prigg is arrested.

FATAL MISTAKE.—A Mrs. Morrison in Hillen street, on Tuesday evening last, before retiring, mixed some laudanum with brandy, which it was intended to administer in drops to a restless infant. In the night however, an elder child of about two years, awoke and desired water, when the father arose and in the dim light of the room not perceiving the previous contents of the cup, poured water into it and gave the whole dose to the child. In a short time severe spasms ensued which gradually became worse, and the little sufferer was released by death before morning.

SELF MURDER CAUSED BY INTemperance.—Sarah Dickinson, an intemperate woman, took laudanum, in Little Water street, New York, on Tuesday evening, and killed herself.

FIRE.

IMPORTANT FROM CANTON.—Stoppage of the Trade with all Foreigners.—The Journal of Commerce of August 1, states that by the ship Omega Canton dates have been received to March 15th. They announce the stoppage of the trade altogether, and measures of vigor on the part of the government of China against the deadly trade in opium, which bid fair to be effectual.

SUICIDE.—A genteel looking, unknown Frenchman, committed suicide at Cincinnati five days since, by shooting himself through the head with a pistol, in a room in a bath house. On a shelf in the room he left a note, in French, written in a beautiful hand. Its translation is as follows: "I have killed myself voluntarily, and as I do not wish to grieve my family, I wish that my name may remain unknown. I only state that I am a Frenchman."

"P. S. There will be found in my pantaloons pocket something to pay for my burial and a bath."

SUICIDE.—One of the U. S. soldiers at the Trenton encampment by the name of Haggerty, blew his brains out last Thursday afternoon. His wife, crazy with affliction, hugged and kissed and clung to his bloody and mangled remains, until dragged away by force.

THE LAST OF THE TRIBE.—The Cleveland Gazette says that 100 of the Ottawas of the Maumee, the last of the tribe on this side of the Mississippi, arrived at that place about a week since, on their way to the far west.

NEW TREATY WITH THE WINNEBAGOES.—Gen. Scott has returned to Buffalo from his visit to the Winnebagoes, having effected an amicable arrangement with them, by which they are to remove to a tract of land south of the Missouri. The tract given them by the treaty of 1832, in another quarter also west of the Mississippi, in exchange for their Wisconsin lands, was not found as good as it was thought to be. They are a reckless discontented tribe.

ANOTHER CASUALTY ON THE L. I. RAILROAD.—We learn by a passenger that on Sunday afternoon a negro was run over by the cars on the Long Island Railroad, about two miles from Jamaica and had both his legs cut off.—*N. Y. Sun.*

Wheat, of this year's growth, made its appearance at Rochester last week. Nominal price, \$1 the bushel.

MARRIED.

At East Hartford, on the 24th ult., by the Rev. Mr. Pierce, Mr. Almon Galpin, formerly of Washington, to Miss Triphena Goodale, of the former place.

At Farmington, on the 30th ult., by the Rev. Isaac Porter, Mr. Virgil Cornish, of Hartford, to Miss Miranda H. Wilcox, of Granby.

DIED.

In this city, on the 6th inst., Charles Enoch, eldest son of Mr. Enoch C. Stanton, aged 4 years.

At Stafford, July 18th, Elijah Johnson, Esq., aged 65.

At New Haven, July 31, Mrs. Mary C. wife of Mr. Francois Turner, aged 54.

At Granby, July 23, Miss Sally Hayes, only daughter of widow Hannah Hayes, aged 34.

At Norwich, July 22d, Mr. Wm. Mansfield, aged 90—a soldier of the revolution.

CONNECTICUT COMMON SCHOOL JOURNAL.

PROSPECTUS TO VOL. II.

THE CONNECTICUT COMMON SCHOOL JOURNAL will continue to be published under the direction of the Board of Commissioners of Common Schools, and the editorial charge of the Secretary of the Board.

TERMS.

The Connecticut Common School Journal will be issued every month, making at least twelve numbers in the year, including title page and index. Each No. will contain 16 quarto pages, and the twelve numbers will make a volume of 192 pages, which will be equal to 500 octavo pages.

The price is one dollar per year for a single copy; but packages will be forwarded to a single address on the following terms:

Packages of 10 copies for \$7 00

20 " 12 00

50 " 25 00

All subscriptions must commence with the first number, and be paid in advance.

All orders for the Journal may be addressed, post paid, to CASE, TIFFANY & Co., printers.

TO THE PUBLIC.

After much hesitation, the Secretary of the Board has undertaken the labor and responsibility of conducting the Journal for another year, as well as of discharging the other duties imposed by law and the Board upon this office. He deems this periodical, humble as it is in its pretensions, too important an auxiliary in the work of "increasing the interests and promoting the usefulness of common schools," to be abandoned until the experience of another year shall demonstrate that the enterprise to which it is exclusively devoted, is the only one which cannot enlist a sufficiently generous and general co-operation to sustain it. The terms for this year are advanced. The reason is, that it cannot be sustained at the former price. It remains to be seen, whether out of the three or four thousand teachers engaged in the public and private schools of the State—the seven or eight thousand officers employed in the administration of the common school system—the parents of the eighty-five thousand children, a large majority of whom are dependent on the common schools for all the early instruction they will receive—and the "noble army" of philanthropists and christians who contribute willingly, from year to year, many hundred thousand dollars, and what is far better, their personal co-operation, to carry forward other good causes—in fine, whether out of all the professed friends of education, patriotism, benevolence and religion, with which the State abounds, a sufficient number will subscribe for the Journal to defray the expenses of publication, and extend its circulation into every school district.

As this is the only occasion on which this subject will be referred to, the individual entrusted with the management of the Journal would respectfully remind those who have kindly pledged their assistance in extending its circulation, that now is the time to do so. Let those who have professed themselves ready to share the risk of such an enterprise, assume now in the hands of those who are not prepared, or do not feel able to pay for it at this time, forward their orders now. Let such teachers, and others who are willing to communicate the results of their experience or reflections in any department of popular education, commence their labors now. The experience of the past proves that the real friends of this cause will act promptly.

A CARD.—The subscriber gratefully acknowledges the kindness and respect shown to him by several members, (mostly ladies,) of the 1st Baptist church in this city, in presenting him with a full sized portrait of himself, and taken by one of the first artists in this city.

WILLIAM BENTLEY.

Hartford, August 9th.

NOTICE.—The Fairfield County Baptist Association will hold its next session in Stamford village, on the last Tuesday in August, at 1 o'clock, P. M. Br. W. Denison is to preach the introductory sermon. In case of failure, bro. E. E. Chase is to be his substitute.

The delegates from the Churches are requested to make their arrangements to remain until the session closes, on Thursday noon.

NOTICE.—The Board of Trustees of the Connecticut Literary Institution will meet at the Institution, on Tuesday, the 13th of August, at 10 o'clock, A. M. A full attendance is desired, as there is important business to transact.

ALBERT DAY, President.

Hartford, August 2d, 1839.

STATE COMMON SCHOOL CONVENTION.

A Convention of the friends of Common School improvement will be held at Hartford, in the Hall of Representatives, on Wednesday, the 28th of August, at 10 o'clock A. M. and will continue in session until the following evening.

Officers of the several County and Town associations for the improvement of Common Schools, of County and Local Lyceums, School Committees and Teachers, the Clergy of all denominations, individuals in public stations, and the friends of Education generally are invited to attend and present their views respecting the present condition of our schools and plans for their more extensive usefulness.

Interesting statements may be expected from gentlemen familiar with the educational institutions of other States and Countries.

HENRY BARNARD 2d.

Secretary of the Board of Commissioners of Common Schools.

Hartford, August 1st 1839.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS.

Books New and Old.

MEMOIR of Mrs. S. L. Smith—Missionary to Syria. A new and very popular work. Birds and Flowers, and other Country things. Truth made simple; by J. Todd.

Tales of Truth for the Young; by Rev. R. Babcock, D. D.

Phrenology in the family; by Rev. J. A. Warner.

Sabbath Recitations; by Miss B. T. Taylor.

Merchant's Manual; by B. F. Foster.

Letters to Mothers; by Mrs. L. H. Sigourney.

do. Young Ladies. do. do.

Poems for Children. do. do.

The Listener; by C. Fry.

Todd's Student's Manual.

Recognition of Friends in another world.

&c. &c.

Walker on Intermarriage. By Alexander Walker.

Diary in America; by Capt. Marryatt.

Hartford, Aug. 9, 1839.

AN IMPROVED SYSTEM OF

ARITHMETIC,

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"STONINGTON, July 14, 1839.
"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN,
Teacher of the Public School, Mystic Bridge,
Stonington, Conn.

"PORTERSVILLE, July 17, 1839.
"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to teachers and others engaged in promoting education."

DUDLEY A. AVERY,
Teacher of the Public School Portersville, Conn."

"STONINGTON, July 16, 1839.
"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."

LATHROP W. WHEELER,
Principal of Select School, Stonington Borough, Ct."

"STONINGTON, July 16, 1839.
"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."

EZEKIEL DENISON, Jr.,
From Dr. D. S. Hart, an eminent Mathematician."

"STONINGTON, July 16, 1839.
"I have cursorily examined Olney's 'Improved System of Arithmetic,' lately published, and am highly pleased with the arrangement of the subjects, and the familiar and clear illustration of some of the more difficult parts. Especially worthy of notice is the method of extracting the Cube, and other Roots. This method was originally applied to the solution of Cubic and higher equations, by Messrs. Atkinson, Homer and Holdred, who discovered it independently of each other. It has never, to my knowledge, been applied in any Arithmetic to the extraction of the Cube, and higher Roots, previous to its insertion

POETRY.

From the London Quarterly Review.

THE DEW-DROP AND THE STREAM.

The brakes with golden flowers were crowned,
And melody was heard around,
When near a stream, a dew-drop shed
Its lustre on a violet's head:
While trembling to the breeze it hung,
The streamlet as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye."

"You may rejoice indeed 'tis true,"
Replied the radiant drop of dew;
"You will, no doubt, as on you move
To flocks and herds a blessing prove;
But when the sun ascends on high,
Its beams will draw me to the sky,
And I must own my trivial power,
I've but refreshed a humble flower."

"Hold," cries the stream, "nor thus repine,
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew-drop and the stream,
Though small thou art, I that allow,
No mark of heaven's contempt art thou;
Thou hast refreshed a humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all,
This thought may all repinings quell,
What serves his purpose, serves him well.

*The above beautiful lines are the production of Mary Collings, a servant girl from Devonshire, Eng.

MISCELLANEOUS.

From the London Times.

EXTRAORDINARY PROCEEDINGS AT TAHITI.

We have now before us a letter from a respectable resident at Tahiti, containing a detail of some most extraordinary proceedings there on the part of the French nation, which we think can scarcely be allowed to pass unnoticed by the British Government.

The circumstances out of which these proceedings arose, are simply as follows:—It may be remembered that some two years ago, Pomare, the young Queen at Tahiti, refused permission to two French priests from the Roman Catholic missionary establishment on Gambier's Island to settle in her dominions, being very judiciously averse to countenance any thing likely to stir up the flames of religious discord among her still semi-barbarous subjects. The priests, however, disregarding her injunction, landed on the South-Western side of the Island, and finally made their way to the interior, where they were taken under the protecting wing of the American Consul, Mr. J. A. Morenhouse, a Belgian by birth, and a Roman Catholic by profession. Naturally incensed at her orders being set at naught in her own dominions, Queen Pomare immediately gave notice to the priests, through the American Consul, that she would on no account permit them to remain on the Island beyond the time specified for the sailing of the vessels in which they arrived. To this notice Mr. Morenhouse returned a highly impertinent answer, intimating his intention to keep the priests on the Island in defiance of her Majesty's orders; the only excuse offered for such marked disrespect being, that he was inclined to believe that the Queen had been induced to issue these orders by the advice of Mr. Pritchard, then a missionary, but now the British Consul, at Tahiti. When the time of the vessel's sailing arrived, and no signs of an intention to comply with her Majesty's commands were manifested by the priests, one of the district judges, accompanied by a posse comitatus of Tahitian constables, was dispatched by order of the Queen Pomare, to enforce obedience to the laws. Being refused admission to the house, the constables, by direction of the judge, removed the roof, and having effected an entrance from the outside, requested the priests to proceed immediately on board the vessel, which was then about to sail. One of the two, apparently endowed with a little more common sense than his companion, quietly complied with the mandate of the Queen; the other, offering some resistance, was taken by force, and placed in the canoe which was to convey them to the vessel. Even then, so anxious was he for the honors of martyrdom, he threw himself overboard and received a good ducking for his pains.

This, then, was the head and front of poor Queen Pomare's offending. Morenhouse and his Popish colleagues, despatched by the opportunity to His Most Christian Majesty, the Citizen King, a flaming detail of the indignities alleged to have been perpetrated on the French ecclesiastics, the result of which representation was an order to Commodore Du Petit Thoire, of the French frigate *Venus*, then on the South American station, to proceed immediately to Tahiti, to demand reparation for the wounded honor of *La Belle France*. On the arrival of the frigate at Tahiti, M. Du Petit Thoire, after a lengthened consultation with Mr. Morenhouse, (who had been dismissed from his American Consulship, and rewarded with the French Consulship for the share he had taken in the transaction) despatched a letter to Queen Pomare, requiring, in the name of His Majesty, the King of the French, immediate compliance with the following demands, in satisfaction of the insult alleged to have been offered to the French flag:—

- 1st. To pay down 2,000 dollars.
- 2d. To hoist the French flag on the island, and fire under it a salute of 21 guns.
- 3d. Queen Pomare to write a humble apology to King Louis Philippe.

In significant intimation that his demands were in earnest, M. Du Petit Thoire proceeded immediately on despatching his letter to clear the deck

for action, intending, in the event of a refusal, to batter down the town of Malavai, the infant metropolis of Tahiti, overturn the government, and place an inferior chief of Mr. Morenhouse's selection on the throne. For the feeble State of Tahiti to have refused compliance with this demand, unjust and outrageous as it was, would have been worse than madness, but unfortunately the whole national treasury did not contain a tithe of the sum demanded. In this dilemma the British Consul, Mr. Pritchard, Dr. Vaughan, a British settler, and Mr. Bricknell, the son of one of the missionaries, generously came forward to Pomare's assistance, and furnished her with the means of satisfying the French King's demands.

We have thus put our readers in possession of the details of this extraordinary affair; we shall now proceed to offer some remarks on the whole. We presume that Queen Pomare, who is at least a more legitimate sovereign than Louis Philippe, has as much right as the latter to see that the laws of her kingdom are enforced. Now, it is well known to the residents of this colony, that one of the first laws of the Tahitian code prohibits foreigners of any description from residing on the island, without the express permission of the Queen. But, even if no such law existed, Queen Pomare exercised nothing more than a sound policy in excluding the priests from her dominions, for their avowed object was to stir up religious discord among her subjects. We say nothing of the share Mr. Pritchard had in the transaction, for whether Pomare acted as she did by his advice, or by the advice of Mr. Morenhouse himself, the act was equally the act of the Queen. It is a principle recognized and acted upon among all nations, that every foreigner must comply with the laws of the country in which he for the time resides, however opposed those laws may be to the laws in force in his native land; the priests had no reason to complain, therefore, when they were civilly told that the Queen would not permit them to remain on the island, nor has the French nation any reason to complain that compliance with the laws of the land was in this instance enforced. As well might the British traveller, with a passport in France, complain that the detentions to which he is exposed are direct infringement on the liberty of the subject, and the British Government espouse his cause, as a fit subject for a national quarrel.

Holding, then, that Queen Pomare has in no way offended against the law of nations; that, in short, in excluding the two French priests from her dominions, she did no more than she had a perfect right to do, we are at a loss for a term sufficiently strong to express our opinion relative to the conduct of the French Government in this matter. We should hesitate to apply the term piratical to any action emanating from a nation so distinguished for gallantry as the French, yet the proceeding resembles nothing we have ever read or heard of but the buccaneering practices of by-gone times. Call it by what name we may, nothing is more certain than that such an unwarranted aggression on an unoffending and defenceless people will leave an indelible stain on the reputation of France.

THE FOLLOWING IS EXTRACTED FROM THE "METROPOLITAN PULPIT," A WORK RECENTLY PUBLISHED IN LONDON, AND REPRINTED IN THIS COUNTRY:

"A pious woman, a member in Surry Chapel, was married to a husband who, though very kind to her, and in many respects, a moral man, had no sense whatever of religion, but delighted in spending the hours in swilling beer, which she spent in attendance on the preaching of the gospel. It so happened that the parties, through some disappointment in business, had been unable to pay their rent on a particular quarter day. The consequence was, that a distraint on their furniture was put into their house, and a party was employed, as the technical phrase has it, 'to take possession.' After turning over every scheme in their minds which could suggest itself for extricating themselves from the difficulties in which they were involved, they were just about to resign themselves to despair, when the idea occurred to the wife, of submitting the whole circumstance of the case to Mr. Hill. She accordingly proceeded to his house, at once got access to him, and with no small degree of terror, made a short and simple representation of the state of matters.

"How much would you require to save your furniture, and to get rid of the person in possession?" inquired Mr. Hill.

"Eighteen pounds, sir, would be quite sufficient for the purpose," answered the poor woman with a palpitating heart.

"I'll let you have the loan of twenty, and you can repay me at your convenience."

The heart of the other was too full to give utterance to distinct expressions of gratitude for so great a mark of kindness on the part of her minister. He was too shrewd an observer of human nature not to perceive that the broken accents, and sometimes entire absence of words, which characterized her attempt to express her gratitude, afforded a far better proof of that feeling, being at once deep and sincere, than if she had been the most affluent in words, and most fluent in using them.

"Send your husband to me on your return home," said Mr. Hill, after the other had returned thanks in the best way her feelings would allow her; send him to me presently, and I will have two ten pound notes waiting him by the time he arrives. I wish to give the notes to him rather than to you."

Mrs. D. quitted Mr. Hill's house, and hurried home with light foot, but a still lighter heart. Having communicated to her husband what had passed between herself and her minister, it is unnecessary to say that he lost no time in proceeding to the house of Mr. Hill. The latter received him with much kindness of manner.

"And so," said he, "you are so unfortunate as to have a person in possession."

"We unfortunately have sir."

"And twenty pounds will be sufficient to get rid of him, and restore your furniture to you?"

"It will sir."

"Well then," said Mr. Hill, pointing to the table, there are two ten pound notes for you, which you can repay me when you are able. Take them."

The other hesitatingly advanced to the table, took up the notes, and was in the act of folding them up, at the same time warmly thanking Mr. Hill for the act of friendship he had done him, and expressing a hope he would soon be able to pay the amount back again—when the reverend gentleman suddenly exclaimed, "Stop a little! Just lay down the notes again, until I ask a blessing on them."

The other did as he was desired, on which the reverend gentleman, extending both his arms, addressed a short prayer to the Divine Being, to this effect: "O Lord, who art the Author of all mercy, and the Giver of every good and perfect gift, do thou be graciously pleased to bless the small sum of money to be given to him who is now before thee, that it may conduce to his present and eternal welfare. For Jesus Christ's sake."

"Now sir," said Rowland Hill, as he finished his brief supplication to the Throne of Grace, "Now sir you may take the money."

The party a second time took up the two ten pound notes, and was in the act, as before, of folding them up, when Mr. Hill interposed, by requesting him to wait a moment, adding that he had forgotten one thing.

It may be easily supposed that by this time the individual was a good deal confused. His confusion was increased a hundred fold when Mr. Hill remarked, "But my friend you have not yourself asked for a blessing on the money. You had better do it now."

"Sir," faltered out the other, scarcely able to support himself, "Sir, I cannot pray. I never prayed in all my life."

"You have the more need to begin now," observed the reverend gentleman, in his own cool, yet rebuking manner.

"I cannot, sir; I do not know what to say."

"Make the effort, however short your prayer may be."

"I cannot sir. I am unable to utter a single sentence."

"Then you cannot have the money. I will not lend twenty pounds to a prayerless person."

The other hesitated for a moment, and then closing his eyes, and with uplifted hands, he said with great earnestness, "O Lord, what shall I say to Thee and Mr. Hill on this occasion?" He was about to begin another sentence when the reverend gentleman interrupted him by observing, "That will do for a beginning. It is a very excellent first prayer. It is from the heart. I have not uttered a more sincere or fervent petition to God for the last fifty years. Take the money, and may God's blessing be given along with it." As he spoke Mr. Hill took up the two ten pound notes, and transferring them to the half bewildered man, cordially shook him by the hand, and wished him good morning.

NO REFORMATION BY DEGREES.

Dr. Johnson, in his Parliamentary Debates, has put the following anecdote into the mouth of Lord Bathurst, as illustrative of the only way by which effectual reformation from intemperance can be accomplished. It refers to a celebrated pedagogue of the last century, named Webb. This man was remarkable for vigor, both of mind and body, and lived wholly on water for his drink. He was once recommending his regimen to one of his friends accustomed to the use of wine and spirits, and urged him, with great earnestness, to quit a course of luxury by which his health and his intellect would be equally destroyed. The gentleman appeared convinced, and told him that he would conform to his counsel; he thought, however, that he could not change his course of life at once, but would leave off strong liquors 'by degrees.' 'By degrees,' exclaimed Webb, with indignation, 'if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?' Webb was right; this reformation 'by degrees,' has precipitated many an unhappy being into everlasting perdition.

From Tholuck's Sermon on the penitent Thief.

POWER OF PENITENCE.

Is it then a fact, I hear you inquire, can the last spasmodic breath, with which the prodigal breast is able to utter a "God have mercy on me," drown in silence the loud cry of a long, vicious life for vengeance? Is it a fact, that there are no blood spots so dark, and so great, that they cannot be washed away by that solitary tear, which falls from the glassy eye of a dying sinner? Oh! happy me! so let me drink deeper of it, the intoxicating cup of pleasure—I had only moistened my lips at its very brim! Oh, happy me! Do I then have my portion in both worlds; the joys of salvation and of the present life! Let me first pluck the chequered, the sweet poisoned-flowers in the garden of time, ere I hasten to your spotless lilies, which bloom in the garden of your eternity!

Look at this! how the brightness of heaven, which lies over the spectacle that we are contemplating, is changed into the yellow reflection of hell, for our blinded, diseased eyes! It is true, we have religion, which teaches, that in the interval of death, between, as it were, the lightning's flash and its stroke, there is time to secure salvation. We have a Scripture that proclaims, "Where sin hath abounded, grace abounds still more." We have a Saviour, whom the poet fitsly represents in saying—"Whosoever devotes himself to me as my servant, I choose him as my bride: and the sin which his heart repents of, I look upon as having never been committed."—And should you wonder at this? To believe—that it is more or less than to open the door of the soul? When there was no penitence and faith, this door was shut; the Saviour knocked, but it was not opened. When, however, it is once opened, does he not enter the soul, and with the Father take up his abode therein? Does there not enter with him, the Spirit of discipline and pardon, whose work it is to convert the heart of man into a temple of God? The kingdom of God, then, with all its treasures, is within such a soul, and will you shut the door of heaven upon it, and leave it without?

The blind man, who, as he rushes upon the precipice, is suddenly restored to sight, and who, with lifted arms and joyful thanksgiving, springs back from the abyss, seizes and kisses the good hand that touched his eyes, and will never more let it go—will you make no distinction between this blind man, and such an one as will not re-

ceive the kind hand that was about to touch his eye-lids, but thrusts it back, until a more convenient season? Blind man! and how do you know that the hand will ever come to you again? Do you suppose, that it will come to you just as soon as you will to become penitent, to shed tears of contrition, to exercise faith? Oh, brethren, so perhaps many of you may have already experienced these holiest of all tears; they flow not barely when the man wills to have them. Have you not heard of the judicial obduracy which comes over those who turn the grace of God into licentiousness? Believe me, in the inward life of the sinner, to whom the grace of God would give the sighings of repentance, and the tears of contrition, and the blessedness of faith, but he will not receive the gift—there will come to him hours of slumbering, when the breast shall have no more sighs, the eye shall shed no more tears, and the hands, though they shall fold themselves convulsively, yet shall not be able to extort a prayer; when the anchor of longing desire, thrown out on all sides, shall find no bottom to which it may cleave. Be not deceived, God will not be mocked! Oh, the Holy Spirit which inviteth man to repentance, is a tender Spirit—once sent away, he comes back again—reluctantly and rarely. Of them who do evil, so that good may come, the word of truth testifies "their damnation is just."

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Hartford, July 4, 1839.

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THE LORD'S SUPPER.—Infant Communion; Scotch Churches Close Communion; Saybrook Platform; The Baptists persecuted in America; The Church of England Close Communion; The Methodist Close Communion; The Scriptures prove Close Communion; Pedobaptist objections answered.

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THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

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NOTICE.

SIX months from the publication hereof, is limited to and allowed by the Court of Probate for the district of Suffolk, to creditors of the estate of Fidelio King, late of Suffolk, within said district, deceased, represented insolvent, to exhibit their claims to the subscribers appointed commissioners thereon. We hereby give notice that we will attend to the duties of our appointment, at the late dwelling house of the deceased, on the second Monday in October and January next, at 1 o'clock, P. M. on each of said days.

GAMALIEL FOWLER, Commissioners.
WILLIAM FULLER, }
Suffield, July 8, 1839.

AT a Court of Probate holden at Berlin within and for the district of Berlin, on the 26th day of June, A. D. 1839.

Present, JOSEPH WRIGHT, Esq., Judge.
Upon the petition of Sarah B. North, of Berlin, in the County of Hartford, shewing to this Court, that she is guardian of Georgiana M., Louisa B., and Caroline A. North, of Berlin, within said district, minors. That said minors are the owners of real estate in said Berlin, viz. One half of one, undivided lot, with the buildings thereon as tenants in common with William A. Churchill, bounded North and West on land of Samuel Booth, East on highway, South on William A. Churchill, containing about thirty rods of land. Also the Hooker lot so called, bounded North on Samuel Kelsey, and Henry Whiting, East on Cyrus Hart, Benjamin Hart, and persons unknown, South on Selah Hart and Horatio Gridley, West on David Whitlesey, containing about thirty three acres of land, subject to the life estate of Sarah B. North, widow of William B. North, deceased, and under said leasehold. Also the Eddy lot so called, bounded North on James and Martin Cowles, East on E. E. Smith and Thomas Lee, South and West on lands belonging to the heirs of Chester Smith, deceased, containing about twenty two acres of land subject to the life estate of said widow. Also another lot quit-claimed to the said William B. North by William S. Stanley, bounded North and South on said heirs of Chester Smith, East on the last described piece and said heirs of Chester Smith, West on highway, containing about seven acres of land subject to the life estate of said widow. Also that said minors are the owners of two or more building lots connected with the home lot belonging to said minors, bounded North on James B. Whaples and Truman Woodruff, East on the remainder of said home lot, South on the pass-way from the highway to the barn and that part of said home lot set to said widow as her right of dower thereon, West on highway containing about two acres of land. Said described real estate is valued at about three thousand fifty dollars, said minors right at about two thousand one hundred dollars. That it will be to the advantage of said minors to have said property sold and the proceeds put out and secured on interest according to law, praying for liberty to sell said property for the purpose aforesaid, as per petition on file. It is ordered by this Court that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 31st day of August next, at 1 o'clock, P. M.

Certified from Record.
E. A. PARKER, Clerk.

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STAMMERING CURED.

THE following communication is from the Rev. Wm. R. Dewitt, D. D., Harrisburg, Pa.

Messrs. Editors:—Your paper, some time since, contained a notice and recommendation of the institution of Mr. D. F. Newton, for curing impediments in speech. No. 41, North 8th street, Philadelphia. Two youths of our town, Augustus Burner and Joseph Douglass, both afflicted with serious impediments in their speech, were sent down to Mr. Newton, and continued the usual length of time. These young gentlemen returned several weeks since. They have not been heard to stammer once since their return, by those most constantly with them. They converse freely on every subject. Both have declaimed publicly:—one before quite a large assembly, and was distinguished for the clearness and distinctness of his articulation, and the force and propriety of his elocution. We unite in earnestly recommending Mr. Newton's institution to all afflicted with impediments in their speech.

Harrisburg, Jan. 29, 1839. WM. R. DEWITT.

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House. REFERENCES.—Messrs. E. & J. Farrelly, J. C. Crane, at D. J. D. Stout, M. D., E. Bry-an, New York. March 31st, 1838. (12)

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